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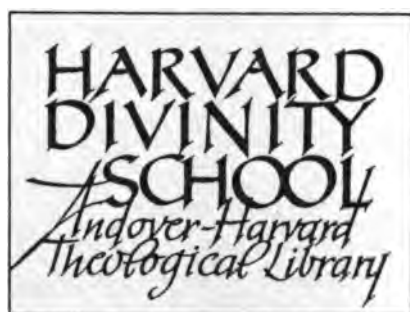
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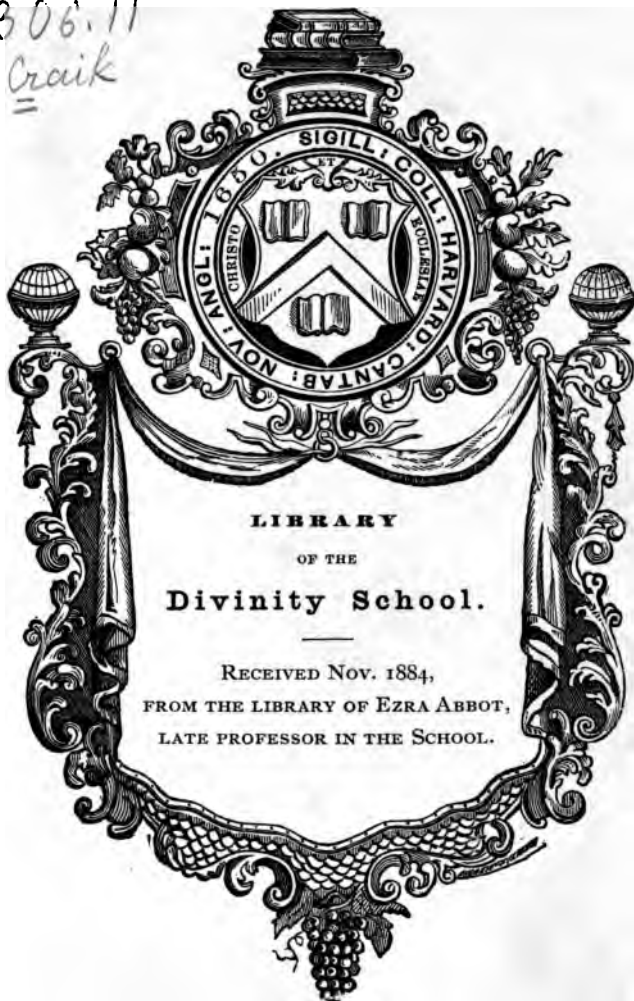
IMPROVED RENDERINGS.

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IMPROVED RENDERINGS

OF THOSE

PASSAGES IN THE ENGLISH VERSION

OF THE

NEW TESTAMENT

WHICH ARE

CAPABLE OF BEING MORE CORRECTLY TRANSLATED.

HENRY CRAIK.

Second Edition.

LONDON: BAGSTER AND SONS, PATERNOSTER ROW.

BRISTOL: W. MACK, PARK STREET.

1866.

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P R E F A C E.

THAT the authorised English Version of the Holy Scriptures contains several passages capable of being more accurately rendered, is a statement which none, who are familiar with the inspired originals, will be disposed to dispute. To acknowledge the need of corrections in a translation of books, so peculiar in their character, so considerable in number, and so various in style, implies nothing derogatory either to the mental attainments or good intentions of our excellent translators. Many of the passages which now require correction were exact and faithful when they were first published, and convey a wrong impression to the modern English reader, just because the lapse of more than two hundred years has considerably altered our language ; others of them are merely oversights resulting from that mixture of imperfection which attaches to all human performances ; while a very few may perhaps justly be imputed to those particular views of ecclesiastical polity, entertained by our translators and their royal patron. Those views may have produced an influence on their minds of which they themselves were scarcely conscious.

But to whatever causes these inaccurate renderings are to be ascribed, it is of importance that the unlearned reader should be secured against any such misapprehensions as may arise from errors in the common translation, by being enabled to correct them for himself. This desirable object may be sought in a *variety of ways* ; the two most obvious are as follows : Some

other translation may be adopted, or recourse may be had to those Biblical critics, who have devoted their studies to the elucidation of the original text. But in the case of the generality of readers, great obstacles lie in the way of attaining the proposed end by either of these means. To give up using a version of the Bible, to which from early youth we have always been habituated, is neither easy nor advantageous ; and, as long as among all denominations of professing Christians, in this country, the authorized translation continues to be employed in the public services of religion, no one could, without manifest inconvenience, adopt any other for ordinary use. Moreover, among the various versions which have been published in English, since the era of the Reformation, it may be questioned whether there be any of them which (considered as a whole) is preferable to that which is sanctioned by public authority, and recommended by long and general estimation.

In regard to the aid which may be derived by the mere English reader from the labours of Biblical critics, we would remark that the voluminous and expensive character of such publications, as well as the manner in which they are written, serve to put them beyond the reach of a large class of individuals. Another impediment to the usefulness of such writers arises from the melancholy fact, that some of our most eminent authors in sacred philology have been but sparingly imbued with evangelical sentiment, and their deficiency in this respect has served to blind their minds from apprehending the meaning of many passages of the inspired volume. Of all modern critics on the sacred text, perhaps no one in respect of learning, ability, discrimination and candour, deserves a higher rank than the late Dr. Campbell, of Aberdeen ; and yet what reader, capable of appreciating the force of the terms in which our blessed Lord commences His sermon on the mount, could acquiesce in the alteration proposed and maintained by *that excellent scholar*, who, in the room of the faithful rendering

contained in the English New Testament, has substituted "Happy the poor who repine not." The critical remarks and proposed amendments to be found in such authors as Hammond, Macknight, or Campbell, may be very instructive to those who are so far acquainted with the original language, as to be able to weigh the value of the evidence adduced in support of any particular alteration, but, to those who are incapable of doing so, the perusal of such writings may frequently occasion perplexity and confusion instead of administering solid and satisfying information. The Christian scholar, being capable of exercising an exact scrutiny over what he meets with in such authors, may be able to profit by what is excellent, and to reject what is unfounded or erroneous ; while the mere English reader feels himself at every step impeded in his progress, by the difficulty of determining when he ought to acquiesce in the amendments proposed, and when to refuse acquiescence.

In addition to what has been already remarked, let it be kept in mind, how little leisure the great body of believers can spare for such studies ; and how many individuals are so circumstanced as to be constrained either to neglect the habitual perusal of the Word of Life, or to confine themselves almost exclusively to its contents. Surely it is desirable that so large a class of disciples should be put in possession of every facility for the clearer understanding of the Divine Record ; and that such helps should be afforded them, as may remove their difficulties without encroaching upon their limited time.

The little work, to which the above remarks are intended as prefatory, contains such assistance to the profitable perusal of the English New Testament as seems suited to the circumstances of that important class of Christians to which reference has just been made. The passages requiring correction are given just as they are found in the common version, accompanied with the improved renderings on the opposite column.

Some of the corrections are the result of the writers own observation in studying the Greek New Testament ; a few of them he owes to the suggestion of friends ; and many of them have been selected from such scriptural critics as those already referred to. His object has been, rather to collect together the most important amendments, than to put forth a number of minute and dubious alterations. He has admitted none that he could not defend, on what appear to himself satisfactory grounds. He is not so sanguine as to expect they will *all* appear in the same light to others. Some of them are to be considered as corrections of passages, which, in the English Testament, convey a wrong impression of the meaning of the original—others of them exhibit a meaning, of which the original terms are susceptible, and which seems somewhat preferable to that conveyed by the common rendering. The latter sort of alterations are distinguished from the former, by “or” prefixed.

The work was long since projected, but circumstances have prevented its being executed until now. Unable to find leisure to complete it amid the constant occupations of a laborious ministry, the writer, laid aside by bodily infirmity from all active occupation, has found, in its preparation, an employment suited to his tastes and habits as well as to his office ;—and now that he has been graciously permitted, amidst continued incapacity for outward exertion, to accomplish his task, he would desire to send it forth into the world with the prayer, that the Father of lights may be pleased to accompany it with his rich blessing to the hearts of those who seek to imitate the true nobility of the Bereans in searching the Scriptures daily, and who are thankful for any help, to the clearer understanding of those Divine Testimonies which they find “more to be desired than gold, yea than much fine gold, sweeter also than honey and the honey-comb.”

INTRODUCTION.

As SOME of the corrections, to be found in the following pages, may perhaps appear needlessly minute, I propose, in these introductory remarks, endeavouring to illustrate the fact that considerable light may often be thrown upon the bearing of a whole passage by such verbal amendments in the translation, as seem, at first sight, of very little importance. Before, however, entering upon this point, I would just premise one or two sentences relative to the principles according to which I have sought to be regulated in the preparation of the work, and the motives by which I have been encouraged in its execution.

I have sought no party interests, but have studied to be guided by evidence, and not preconceived opinion, in deciding as to the alterations necessary to be made on the common translation ; and if I have omitted what ought to have been inserted, or the contrary, the reason of my doing so must be imputed either to inadvertency or mistaken judgment. I have sometimes found it very difficult to make up my mind respecting the insertion of particular amendments ; and since the work was first written, I have made several alterations in the manuscript ; nor do I hesitate to acknowledge that, if I had seen fit to delay the publication for several months longer, I might probably have gone on to alter or expunge, but especially to add, as more mature examination might have suggested. I have withdrawn some alterations which I had originally intended to insert, and feel conscious of having erred rather by repressing what might, with propriety, have been given, than by proposing a number of changes either indefensible or unimportant. I have bestowed some pains where, perhaps, but

little may appear to the reader ; and I have sought to combine the use of such gifts as have been bestowed on me, and such means of reference as were within my reach, with a spirit of prayer and dependence upon Divine assistance. How far I have been successful in improving the authorised translation it is for others to determine. While I should be truly grateful were the result of my labours to be extensively diffused, I can say that I am not very sanguine respecting the reception which the work may meet with from the church of Christ. I am more afraid of these corrections being unappreciated through indifference and neglect, than of their being rejected when tried by the test of candid criticism. Few persons, comparatively, are addicted to laborious thinking on any subject, and fewer still are disposed to bestow thoughtful attention upon that Book which contains the Revelation of God. I would therefore particularly request that no rendering given in the following pages be rejected without inquiry, merely because it may, at first view, appear novel and unwarranted.

What has chiefly encouraged me in the undertaking is the conviction which I have of the inestimable value and supreme authority of Holy Scripture, and the promises of blessing connected with the study of Divine truth. I am satisfied that while a measure of learning is requisite to form a correct interpreter of the letter of the text, yet, that even here, moral and spiritual qualifications are of far more avail for the discovery of truth than the most profound erudition without them ; and the very conviction of my own blindness and fallibility, united with a desire to discover and possess the truth, has served as an encouragement to my own mind to expect that my enquiries would not be in vain. The Word of God contains matters of such unspeakable importance and transcendent interest that no degree of laborious research, and no measure of earnest supplication is too great to *be bestowed on it*. When once the sweetness and profit of such

studies are experienced, other matters begin to lose their former hold upon our hearts, and the pursuits of the world and the vain conversation of worldly minds become unattractive, wearisome, and insipid. How earnestly would I beg of those who, abounding in leisure for mental and spiritual improvement, waste hour after hour in the perusal of unprofitable writings, to endeavour to give *one single hour* of every day to the study of the Divine Testimonies. To those who have felt the power and enjoyed the comfort of the truth, I would beg leave to suggest the enquiry, whether the measure of attention devoted by the people of God in general to the study of the Bible, be at all proportioned to its vast superiority over every other book, and whether the amount of time spent even in religious society, be not greater than well consists with sufficient opportunity for retired meditation. Amidst the progress of infidelity, popery, and heresy, it is important to remember that the defence against error lies, not in the acknowledgment of the principle of Protestantism, but in the application of that principle, so as to ensure a familiar acquaintance with the doctrines, precepts, examples, and promises of Revelation. Nothing, therefore, can be uninteresting, or unimportant, which tends, in any degree, to render the language of Scripture more intelligible, or the common translation a more exact expression of those truths which have been breathed into the text by the Spirit of God.

I now proceed to produce some examples calculated to shew the importance of such minute verbal corrections as may, on a cursory view, appear of but little moment.

The narrative of Hagar's dismissal from the family of Abraham (Gen. xxi.), as it is given in the English Bible, naturally leads the reader to suppose that something like a feeling of despair at the prospect of utter destitution, induced her to betake herself and child to the wilderness, where, contrary to the ordinary course of things, she was relieved by the visit of the angel. On any

other supposition it is difficult to say why she should choose to wander in a wilderness, instead of endeavouring to find a more suitable residence ; but the difficulty is entirely removed, and the whole narrative rendered much more intelligible, by a very slight change in the rendering. Instead of "wandered," the Hebrew word will very well bear to be translated "lost her way," and thus afford ground for deducing the inference that she had set out from the house of Abraham with the intention of returning into Egypt, and that the fact of her having missed the path, and not the lack of provision, was the cause of that condition of distress in which the angel found her.

In Romans i. 18, it is stated, according to the common version, that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness."

If these words are applicable to any class of persons, it must be to those who retain the profession of a sound creed in connection with an unholy life. But the discourse of the apostle, as is manifest from the immediate context, refers to characters of an entirely different description, even to such as had rejected the measure of information respecting the Creator deducible from His works, and had, by the grossest idolatry, changed the truth of God into a lie.

This evident want of coherence between the statement in v. 18, and the subsequent reasoning, is completely removed by the improved rendering: "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold down (repress, hinder, or impede) the truth by unrighteousness."

The original term is, in itself, capable of either interpretation ; it may therefore be urged that the rendering of the common version is equally probable with that which has just been proposed. *But it does not follow that a word is of doubtful*

signification in any particular passage, because it may, in itself, be capable of being used in two distinct senses. Many terms in Hebrew and Greek, and even in our own language, are capable of being very variously understood when considered separately, which, when found in combination with other terms, become free from ambiguity. Nor is this all that can be said in defence of the rendering in the instance before us. If the word be translated by the term "hold," it must, from the force of the verb when used in such a sense, imply a *firm* apprehension and retention of the truth. Now, to describe persons as firmly holding the truth who live in sin, is at variance, not merely with the course of the apostle's reasoning, but with the whole tenor of Scripture, and the result of universal experience. There is such a perfect and indissoluble union between the truth and that holiness which it is instrumental in producing, that none who live regardless of the latter can continue to retain the right apprehension of the former. A man who leads an unholy life will never hold the truths of Scripture in their fulness and consistent harmony. He may be a keen advocate for some particular doctrine, of which, although he may maintain it correctly as to the letter, he cherishes, in reality, a false or perverted notion : but unless the truth which he apprehends acts so effectively as to subdue his love of sin, his love of sin will necessarily obscure his discernment of the truth. The secret of the Lord is with them that fear Him ; and in casting away from himself the fear of God, the sinner is judicially permitted to impede the truth by unrighteousness.

In 2nd Peter, i. 19, believers are exhorted to take heed unto the word of prophecy as unto a light that shineth in a dark place, until, says the apostle, the day dawn and the day star arise in your hearts. In regard to the concluding expression, I would remark, that however common such a phrase may be in hymns of human composition, or in the language of Christian experience, there is considerable difficulty attending its interpretation in this

passage. If by the day star arising in our hearts be meant the full assurance of faith, it is pertinent to enquire, whether we have any reason to suppose that the word of prophecy was particularly intended to be a light to such persons as are waiting for some fresh internal revelation before they can dare to call themselves the children of God. Is there any trace of such a sentiment to be found in any other passage of Scripture? Is it in accordance with the simplicity of statement with which the apostles proclaimed a free and full justification to every believing sinner, or with that joyful reception which the glad tidings of salvation met with at their first promulgation? I readily allow that genuine believers may, through weakness of faith, defect of knowledge, dimness of apprehension, restraining of prayer, or natural infirmity, have their evidences of acceptance greatly clouded, and sometimes almost entirely obscured; but such does not appear to have been the case with the first disciples nearly to the same extent as it has been with believers in succeeding times. And even if those to whom the epistle is addressed (and who are described as having obtained like precious faith with the writer himself), can be supposed to have been in doubt as to their own salvation, still, it may be questioned, whether there be any authority in Scripture for understanding by "the dawning of the day," the apprehension of a sense of pardon; neither, as was just hinted, is it easy to explain why the study of prophecy, in particular, should be exhibited as the great means of seeking deliverance out of such a state of spiritual darkness.

Now we readily admit that, did the above-mentioned difficulties belong to the inspired original, in that case, whether we could succeed in removing them or no, it would still be our privilege to receive with reverence the direction of the apostle, and rather humbly to acknowledge our ignorance than to attempt to tamper with the Word of God. The obscurity of the passage is, how-

ever, capable of being removed by a very slight alteration which affects merely the punctuation.*

“We have also a more sure word of prophecy ; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise.”

“In your hearts knowing this first,”—*or*, Being, in the first place heartily persuaded of this,—“that no prophecy of the Scripture is of private interpretation.”

In support of this alteration, let it be observed, that a principal subject handled in this Epistle, is the coming of the day of Christ, and that “the dawning of the day,” and the “rising of the day star,” are expressions beautifully adapted to describe His glorious appearing. Let it be also remembered, that to know a truth in the heart is a mode of speaking altogether accordant with the idiom of Scripture language, and not without example in the Old Testament. We find it (Jos. xxiii. 14), employed to express a deep and genuine conviction.

In James i. 1, 2, we have another striking instance of the importance of minute attention to the force of each particular term. According to the common version, the second verse has no sort of connection with the first ; but the apparent abruptness with which the exhortation in verse 2 is introduced, entirely disappears by a reference to the original. Not that the common translation is in this instance chargeable with any inaccuracy. The genius of our language renders it impossible to preserve the connection without introducing a mode of phraseology awkward in itself and ill suited to the simplicity of the sacred writers. Still, as in other like cases, the literal rendering might have been given in the margin, thus :

1. James — to the twelve tribes which are scattered abroad, wisheth joy.

* It may be well once for all to remind the reader that the pointing, as well as the division into chapters and verses, is a matter of merely human authority.

2. Count it all joy, my brethren, &c., &c.

The common Greek phrase for greeting seems to have been employed by the apostle that he might lead believers to infer, that while we may properly use those forms and expressions of civility which are current in society, yet, when used by us, they are to be understood not as mere complimentary phrases, nor as having reference only to the welfare of the body, but as the sincere expression of our heart, relative to the wellbeing of the inner man.

I have thought it well to bring forward the above examples in illustration of the value of minute attention to the language of inspiration. I could easily increase the number of such instances, but enough has been adduced in support of the point in hand, and many more examples will readily occur to the reader himself.*

* Take one more example from 2 Cor. v. 9: "Wherefore also our ambition is, whether present or absent, to please Him well." What a vast difference there is between those who are labouring to be accepted, and those who, being already accepted, are ambitious to please.

HINTS

ON THE STUDY OF, AND ON THE MEANS FOR ATTAINING UNTO THE
RIGHT INTERPRETATION OF, THE HOLY SCRIPTURES.

- I. Seek in prayer and meditation to have the heart prepared for the reception of truth.

Such preparation consists—

(1) In a consciousness of spiritual ignorance—a desire to have ~~that~~ ignorance removed, and in a high estimation of the value of divine knowledge.

(2) In being actuated by right motives in the pursuit of truth. Not by the desire of reputation, or of displaying our attainments, but that we may know more of God, delight more in Him, become more fitted for His service, more alive to eternity, and especially that we may grow in love.

(3) In a readiness to renounce the authority of *human tradition*, and all undue regard either to our own *previous opinions*, or to the *sentiments entertained by our fellow-men*.

(4) In a holy watchfulness against the opposition arising from *pride, indolence, self-interest, formality, and self-righteousness*.

(5) In a willingness to act according to the truth, so far as we may discover it.

(6) In a conviction of the willingness of God to teach us, and in a firm reliance upon the promise of the Holy Spirit.

(7) In the expectation of finding in the Scriptures, when rightly interpreted, a *revelation of Christ*.

- II. In enquiring after Truth, use the following means :

(1) Repeatedly implore the Divine blessing, and seek to commence and carry on your enquiries in a prayerful frame of mind.

(2) Read the Word of God with *reverence, deliberation, and reflection*.

(3) Pause, in order to apply it to your own case and circumstances.

(4) When promises stand in connection with particular precepts, strive to carry out the latter that you may understand the former.

(5) When you meet with difficulties, consider the *context*, the *parallel passages*, and the *proper import of each word considered separately*.

(6) If the difficulty still remains, enquire of some friend, on whom you can depend, whether the passage will allow of any variation in the rendering; and, for the New Testament, refer to the retranslations given in these pages.

(7) Commit passages to memory, that when you lie awake in your bed, or walk in the way, or are without the opportunity of reading, you may be provided with matter for profitable meditation.

(8) Seek out a spiritual, searching, and instructive ministry.

(9) Associate with those by whose conversation you may be improved.

(10) Employ the knowledge you have already gained for the benefit of others.

NOTICE TO THE READER.

THE reader is particularly requested to combine the use of the following pages with the regular perusal of the English New Testament, as, without having the whole context before him, he will be unable to apprehend the force, or to appreciate the value, of the Improved Renderings. It has been suggested to the writer, that the book would have been improved by a third column, containing the corresponding passages in the Original; but as the work is intended principally for general readers,—as scholars may themselves refer to the Greek Testament,—and as such an addition would have materially increased the price of the book, and thus rendered it less likely to become extensively useful, the suggestion has not been acted upon.

IMPROVED RENDERINGS,

&c.

ST. MATTHEW.

COMMON RENDERING.

ii. 4, Where Christ should be born.

7, enquired of them diligently.

16, all the children—from two years old and under, according to the time which he had diligently enquired of the wise men.

iii. 11, with water—with the Holy Ghost—with fire.

14, forbade.

16, out of the water.

v. 13, wherewith shall it be salted.

19, one of these least commandments.

IMPROVED RENDERING.

ii. 4, Where the Christ should be born.*

7, procured from them exact information.

16, all the male children—from those entering the second year and downwards, according to the time whereof he had procured exact information from the wise men. †

iii. 11, *or*, in water—in the Holy Ghost—in fire.

14, *or*, was forbidding.

16, *or*, from the water.

v. 13, *or*, wherewith shall its saltness be restored?

19, *or*, one of the least of these commandments.

* At first sight it may seem of no consequence whether we read "Christ" or "the Christ." But a little reflection will be sufficient to convince us of the distinct meaning of the two forms of expression. The enquiry of Herod was not where our Lord Jesus, in particular, should be born, but where, according to the prophets, the promised Messiah was expected to have His birth-place.

† It is proper to observe, that the word rendered "wise men" in this chapter, denotes a class of eastern philosophers.

COMMON RENDERING.

IMPROVED RENDERING

21, by them.

21, *or*, to them. So v. 27.

29, offend thee.

29, cause thee to stumble, *or* ensnare thee to the commission of sin. *vi. 23, How great *is* that darkness !vi. 23, *or*, how great *will* the darkness *be* !

25, Take no thought.

25, Be not anxious.

27, which of you by taking thought can add one cubit unto his stature ?

27, *or*, which of you by anxiety can prolong his life one span ?

28, And why take ye thought for raiment ?

28, And why are ye anxious about raiment ?

30, the grass of the field.

30, *or*, the herb of the field.

31, Therefore take no thought

31, Be not therefore anxious.

34, Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself.

34, Be not therefore anxious about the morrow, for the morrow shall have anxiety about the things of itself.

vii. 28, at his doctrine.

vii. 28, at his teaching. †

viii. 6, tormented,

viii. 6, *or*, afflicted.

ix. 2, be forgiven. ‡

ix. 2, are forgiven ; as also in v. 5.

10. sat at meat in the house. §

10, was reclining at meat in the house.

* This expression may appear expository, but it seems to the writer, that whatever is necessary to convey to the English reader the idea conveyed by the original, comes within the province of the translator.

† The original term includes both the manner and matter of our Lord's discourses ; the common translation comprehends only the latter.

‡ These words, according to our modern English, express merely a wish or prayer ; but the original expresses the positive declaration of a fact.

§ It may be well, once for all, to observe that when the English New Testament, in accordance with our modern custom, uses the phrase "*sat at meat*," the original invariably expresses the position as it is given in the improved rendering. The passages requiring a similar correction are very numerous, and therefore it is not deemed proper to mention them all, especially as a reference to the above remark will enable the reader to correct them for himself.

COMMON RENDERING.

13, I will have mercy.

15, children of the bride-chamber.

17, bottles.

x. 4, Simon the Canaanite.

18, against them.

19, Take no thought.

xi. 6, And blessed is *he*, who-
soever shall not be offended in me.

xii. 32, world.

44, garnished.

xiii. 21, by and by he is offended.

25, his enemy came and
sowed tares among the wheat. †

39, end of the world.

IMPROVED RENDERING.

13, I desire mercy. So xii. 7.

15, *or*, marriage guests.

17, leathern bottles, or flasks.

x. 4, Simon the Kananite.* So
also Mark iii. 18.18, *or*, unto them.

19, Be not careful or anxious.

xi. 6, And blessed is he to whom
I shall not prove an occasion of
stumbling. So also Luke vii. 23.xii. 32, *or*, age, *or* state. So
xxviii. 20. See note on xiii. 39.44, *or*, furnished, or set in
order.xiii. 21, immediately he is made
to stumble. So in a similar way,
Mark iv. 17.25, his enemy came and
sowed darnel among the wheat.Substitute darnel for tares, in
verses 26, 27, 29, 30, 36, 38 and 40
of this chapter.

39, conclusion of the age. ‡

* Kananite is equivalent in meaning to Zelotes.

† The term here wrongly translated "tares" denotes a kind of plant
similar in appearance to wheat, but producing noxious instead of whole-
some grains, and very nearly resembling darnel.‡ Where terms are distinct in the original, it is often important to
preserve the distinction in the version. The word here rendered "age"
is different both in its origin and its general application from that pro-
perly meaning "world." It has reference to a period of time, and might
perhaps with equal propriety have been translated *state*, or *dispensation*.
Thus in v. 38, the term rightly rendered world, is altogether distinct
from the word so translated in the following verse. The English reader
ought to be made acquainted with this distinction.

COMMON RENDERING.

IMPROVED RENDERING.

41, all things that offend.

41, all stumbling blocks.

57, And they were offended in him.

57, And they were scandalized at him.

xv. 3, by your tradition.

xv. 3, *or*, for the sake of your tradition. So also v. 6.

4, curseth.

4, revileth.

12, were offended.

12, were scandalized.

14, And if the blind lead the blind.

14, And if a blind man lead blind man.

32, And I will not send them away fasting, lest they faint in the way.

32, And I am unwilling send them away fasting, lest they should grow faint in the way.

xvi. 18, Hell.

xvi. 18, Hades, or the invisible world. *

xviii. 3, except ye be converted.

xviii. 3, except ye be changed.

8, offend thee.

8, cause thee to stumble or ensnare thee into the commission of sin. So also v. 9.

xix. 4, male and female.

xix. 4, a male and a female ; so also Mark x. 6.

xx. 11, good man of the house.

xx. 11, householder, *or*, master of the house.23, is not mine to give, but *it shall be given to them*, &c.

23, is not mine to give except to those, &c. So also correct Mark x. 40.

26, minister.

26, *or*, servant.

* The Greek term used here is quite distinct from that which properly rendered hell. In Acts ii. 29, 31, by rendering this word the term appropriated to the place of everlasting punishment, a very erroneous impression is conveyed to the English reader.

† This may seem a trivial alteration, but it is really of some importance ; as the original does not merely express that God created human beings of both sexes, but that at the beginning he made only one of each sex, thereby exhibiting the character of the marriage union.

COMMON RENDERING.

27, servant.

28, to be ministered unto,
but to minister.31, And the multitude re-
buked them, because they should
hold their peace.

xxi. 13, thieves.†

xxii. 42, What think ye of
Christ?xxiii. 8, for one is your master,
even Christ.10, Neither be ye called
masters, for one is your Master,
even Christ.

16, he is a debtor.

18, he is guilty.

23, anise.

24, strain at a gnat.

xxiv. 3, world.

10, be offended.

19, Woe unto them that are
with child.

xxv. 27, with usury.

xxvi. 12, burial.

IMPROVED RENDERING.

27, *or*, slave. *28, *or*, to be served, but to
serve.31, And the multitude charged
them to be silent.

xxi. 13, robbers.

xxii. 42, What think ye of the
Christ, *or*, the Messiah?xxiii. 8, for one is your teacher,
even Christ.10, Neither be ye called
leaders, for one is your Leader,
even Christ.

16, he is bound.

18, he is bound.

23, dill.

24, strain out a gnat; *or*
strain your liquor to avoid swallow-
ing a gnat.xxiv. 3, *or*, age.

10, be caused to stumble.

19, *or*, Alas! for those which
are with child.

xxv. 27, with interest.

xxvi. 12, embalming.

* Although the word here rendered "slave" is capable of being translated by a softer term, yet here it is necessary to take it in its proper sense, in order to understand the gradation of spiritual attainment of which our Lord is speaking.

† The proper term for "thieves" is quite distinct from that which occurs in this and the following passages, in all of which the rendering ought to be as we have given it above. Matt. xxvi. 55. xxvii. 38, 44. Mark xi. 17. xiv. 48. xv. 27. Luke x. 30, 36. xix. 46. xxii. 52.

COMMON RENDERING.

31, All ye shall be offended because of me this night.

33, Though all *men* shall be offended because of thee, yet will I never be offended.

47, with swords and staves.

64, hereafter.

xxvii. 43, if he will have him.

64, error.

xxviii. 19, teach all nations.

19, in the name.

IMPROVED RENDERING.

31, This night I shall prove a stumbling block to you all. So Mark xiv. 27.

33, Though all should stumble at thee, I will never be made to stumble.

47, with swords and clubs. So also v. 55, and Mark xiv. 43, 48, and Luke xxii. 52.

64, *or*, henceforth.

xxvii. 43, *or*, if he delighteth in him.

64, *or*, deceit.

xxviii. 19, make disciples of all nations.

19, *or*, into the name.

ST. MARK.

COMMON RENDERING.

i. 8, with water—with the Holy Ghost.

10, out of the water.

28, the region round about Galilee.

ii. 5, be forgiven.

22, bottles.

iii. 14, ordained.

29, is in danger of.

iv. 37, was now full.

vi. 20, observed him.

21, chief *estates*.

vii. 4, except they wash.

9, Full well ye reject.

10, curseth.

viii. 24, And he looked up.

x. 43, minister. 44, servant.

45, to be ministered unto, but to minister.

IMPROVED RENDERING.

i. 8, *or*, in water—in the Holy Ghost.*

10, *or*, from the water.

28, the adjacent country of Galilee.

ii. 5, are forgiven. So also v. 9.

22, leathern bottles.

iii. 14, *or*, appointed.

29, is subject to, *or*, obnoxious to.

iv. 37, *or*, was now filling.

vi. 20, kept him safe.

21, chief men.

vii. 4, except they bathe themselves.

9, ye do fairly disannul.

10, revileth.

viii. 24, *or*, and he recovered his sight.

x. 43, *or*, servant. 44, *or*, slave.

45, *or*, to be served, but to serve.

* Being unwilling to give to these corrections even the appearance of a controversial character, I have felt some hesitation about inserting this amendment; but, controversy apart, it is of importance that the English reader should be made acquainted with the fact, not only that the original will bear to be so rendered, as we have given it, but that in v. 5 of this chapter a similar mode of rendering has been adopted by our Translators.

COMMON RENDERING.

xi. 17. My house shall be called
of all nations the house of prayer.

xii. 35, Christ.

xiii. 9, against them.

11, Take no thought.

29, come to pass.

xiv. 2, Not on the feast day.

8, burying.

18, Jesus said: verily I say
unto you, one of you which eateth
with me shall betray me.

20, *It is* one of the twelve
that dippeth with me in the dish.

56, their witness agreed not
together.

xv. 6, he released.

IMPROVED RENDERING.

xi. 17, My house shall be called
an house of prayer for all nations.

xii. 35, the Christ, *or*, the Mes-
siah.

xiii. 9, *or*, unto them.

11, Be not anxious or careful.

29, *or*, coming to pass.

xiv. 2, Not during the feast.

8, embalming.]

18, Jesus said: verily I say
unto you, that one of you shall
betray me—he that eateth with
me.

20, *or*, one of the twelve—he
that dippeth with me in the dish.

56, *or*, their testimonies were
not sufficient.

xv. 6, he used to release.

ST. LUKE.

COMMON RENDERING.

i. 1, Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us.

3, having had perfect understanding of all things.

17, And the disobedient to the wisdom of the just ; to make ready a people prepared for the Lord.

20, believest not.

45, And blessed is she that believed ; for there shall be, &c.

54, 55, He hath holpen his servant Israel, in remembrance of his mercy ;

As he spake to our fathers, to Abraham, and to his seed for ever.

59, they called.

ii. 1, taxed.

10, to all people.

12, a sign.

38, coming in.

iii. 23, And Jesus himself began to be about thirty years of age.*

* Although this clause, as it stands in the English version, makes a good sense, yet it is very difficult to show that the Greek is capable of being so translated.

† Singular as this rendering may appear, it is more in accordance with the structure of the Greek than that given in the common version.

IMPROVED RENDERING.

i. 1, Forasmuch as many have undertaken to compose a narrative of those things which have been accomplished amongst us.

3, *or*, having accurately traced every thing.

17, *or*, And, by the wisdom of the righteous, to make ready the disobedient to be a people prepared for the Lord.

20, believedst not.

45, *or*, And blessed is she who hath believed that there shall be &c.

54, 55, *or*, He hath holpen his servant Israel (as he spake unto our fathers), by remembering his mercy to Abraham, and to his seed for ever.

59, they were calling.

ii. 1, registered.

10, to all the people.

12, the sign.

38, *or*, standing near.

iii. 23, *or*, And Jesus himself was about thirty years under subjection.†

COMMON RENDERING.

iv. 20, to the minister.

26, save. 27, saving.

v. 6, brake.

vii. 3, the elders.

5, And he hath built us a
synagogue. •

viii. 31, the deep.

ix. 34, And they feared as they
entered into the cloud.

x. 6, the Son of peace.

35, Two pence.

xi. 6, in his journey.

7, my children are with me
in bed.21, When a strong man armed
keepeth his palace, his goods are
in peace.22, But when a stronger than
he shall come upon him and over-
come him, he taketh from him all
his armour wherein he trusted, and
divideth his spoils.xii. 25, And which of you with
taking thought can add to his
stature one cubit?49, And what will I, if it be
already kindled?

xiii. 31, Herod will kill thee.

xv. 16, And he would fain have
filled, &c.xvi. 8, commended the unjust
steward because he had done wisely

IMPROVED RENDERING.

iv. 20, to the attendant.

26, but; *so also v. 27.*v. 6, *or*, began to break.

vii. 3, elders.

5, And himself built us our
synagogue.

viii. 31, the bottomless pit.

ix. 34, And as those men entered
into the cloud, the disciples feared.

x. 6, a son of peace.

35, Two pieces of silver.

xi. 6, off his journey, *or*, out of
his way.7, *or*, I and my children are
in bed.21, When the strong one armed
keepeth his palace, his goods are in
peace.22, But when he that is stronger
than he shall come upon him and
overcome him, he taketh from him
his complete armour wherein he
trusted, and divideth his spoils.xii. 25, *or*, Besides, which of you
by his anxiety can prolong his life
one span?49, And what would I, but
that it were already kindled?xiii. 31, Herod wishes to kill
thee.xv. 16, *or*, And he was fain to
fill, &c. *So also xvi. 21.*xvi. 8, *or*, commended the pru-
dence of the unjust steward.

COMMON RENDERING.

xvii. 1, It is impossible but that offences will come; but woe unto him by whom they come.

2, offend one of these little ones.

17, Were there not ten cleansed?

xviii. 7, though he bear long with them.

11, The Pharisee stood and prayed thus with himself.

31, Behold, we go up to Jerusalem, and all things that are written by the Prophets concerning the Son of Man shall be accomplished.

xxi. 9, by and by.

15, gainsay.

xxii. 29, 30, And I appoint unto you a Kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom.

32, converted.

xxiii. 15, is done unto him.

46, And when Jesus had cried with a loud voice, he said.*

xxiv. 25, O fools and slow of heart.

IMPROVED RENDERING.

xvii. 1, It is impossible but that occasions of stumbling should happen, but woe unto them through whom they happen.

2, cause one of these little ones to stumble; *or*, ensnare one of these little ones into the commission of sin.

17, Were not the ten cleansed?

xviii. 7, *or*, though he linger with regard to their cause.

11, *or*, The Pharisee standing by himself, prayed thus.

31, Behold, we go up to Jerusalem, and all things shall be fulfilled to the Son of man that are written by the prophets.

xxi. 9, immediately.

15, *or*, refute.

xxii. 29, 30, *or*, And I grant unto you (as my Father hath granted me a kingdom), that ye should eat and drink at my table in my kingdom.

32, *or*, restored.

xxiii. 15, *or*, has been done by him.

46, And Jesus cried with a loud voice and said.

xxiv. 25, O inconsiderate and slow of heart.

* This version represents our Lord as first crying out with a loud voice and then uttering the words that follow; but the plain meaning of the original is, that he uttered the words with a loud voice.

ST. JOHN.

COMMON RENDERING.

i. 9, which lighteth every man that cometh into the world.

11, He came unto his own, and his own receiveth him not.

21, that Prophet. *

ii. 15, And when he had made a scourge of small cords he drove them all out of the Temple, and the sheep and the oxen.

iv. 9, dealings. ‡

54, This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

v. 18, his father.

37, 38, Ye have neither heard his voice at any time nor seen his shape.

And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

vi. 32, that bread from heaven.

61, Doth this offend you?

IMPROVED RENDERING.

i. 9, *or*, who coming into world, enlighteneth every man

11, *or*, He came to his home, and his own family do receive him.

21, The Prophet. So v.

ii. 15, And when he had made a scourge of small cords he drove them all out of the Temple, the sheep and the oxen. †

iv. 9, friendly intercourse.

54, This second miracle performed, after returning Judea to Galilee.

v. 18, his own father.

37, 38, *or*, Did ye never hear his voice at any time nor see his form?

And have ye not his word abiding among you, that ye do not believe him whom he hath sent?

vi. 32, *or*, the bread from heaven.

61, Doth this scandalize you, Are ye stumbled at this?

* The expression "That Prophet" entirely misrepresents the question put to the Baptist, by referring the mind back to Elias, and making enquiry only a repetition of the former one.

† The common rendering conveys the impression that our Lord used of the scourge in driving out the buyers and sellers from the Temple; but the terms of the original, taken in connection with the immediate context, imply that the use of the scourge was restricted to the irrational creatures, while the authority of his command was sufficient to drive out the others.

‡ It is obvious that the Jews had dealings with the Samaritans, and their disciples had just gone to buy bread from them.

COMMON RENDERING.

vii. 12, murmuring.

17, If any man will do his will.

21, 22, I have done one work and ye all marvel. Moses therefore gave unto you circumcision, &c.

28, ye both know me and know whence I am.

viii. 10, Hath no man condemned thee?—neither do I condemn thee.

46, convinceth.

56, rejoiced to see my day.

ix. 17, that he hath opened thine eyes?

21, he shall speak for himself.

24, that was blind.

x. 14, I am the good shepherd, and know my *sheep*, and am known of mine.

15, As the Father knoweth me, even so know I the Father.

25, I told you and ye believed not; the works that I do in my Father's name, they bear witness of me.

26, 27, But ye believe not, because ye are not of my *sheep*, as I said unto you. My *sheep* hear my voice.

IMPROVED RENDERING.

vii. 12, *or*, whispering.

17, *or*, If any man is willing to do his will.

21, 22, I have done one work and ye are all surprised at it. Moses gave unto you circumcision, &c.

28, *or*, Do ye indeed know both who and whence I am?

viii. 10, *or*, Hath no one passed sentence upon thee?—neither do I pass sentence upon thee. *

46, *or*, convicteth.

56, *or*, rejoiced that he should see my day, *or*, longed to see my day.

ix. 17, *or*, for opening thine eyes?

21, he will tell you concerning himself.

24, who had been blind.

x. 14, 15, I am the good shepherd, and know my *sheep*, and am known of mine, even as the Father knoweth me, and I know the Father.

25, *or*, I said to you (but ye believed not), "the works which I do in my Father's name, they bear witness of me."

26, 27, But ye believe not, because ye are not of my *sheep*. My *sheep*, as I told you, hear my voice.

* As the English word condemn is often used to express blaming or disapproving of an action, it is better to employ the phrase here given. Our Lord did most assuredly condemn the conduct of which the woman had been guilty, yet he refused to act the part of a judge towards her.

COMMON RENDERING.

xii. 7, burying.

10, consulted that they might put Lazarus also to death.

34, Christ.

49, What I should say, and what I should speak.

xiii. 2, Supper being ended.

13, ye call me Master and Lord.

xiv. 12, Verily, verily I say unto you : He that believeth on me, the works that I do shall he do also ; and greater works than these shall he do because I go unto my Father.

13, And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14, If ye shall ask any thing in my name, I will do it

18, comfortless.

31, But that the world may know that I love the Father ; and as the Father, &c.

xvi. 1, be offended.

13, He will guide you into all truth ; for he shall not speak of himself ;† but whatsoever he shall hear, that shall he speak : and he will shew you things to come.

IMPROVED RENDERING.

xii. 7, embalming.

10, or, determined to put Lazarus also to death.

34, the Christ or the Messiah.

49, or, what I should enjoin, and what I should declare.

xiii. 2, or, while they were at supper.

13, or, ye call me the Teacher and the Master.

xiv. 12, 13, 14, or, Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father, and whatsoever ye shall ask in my name, I will do it. That the Father may be glorified in the Son, whatsoever ye shall ask in my name, I will do it. *

18, or, Orphans.

31, or, But that the world may know that I love the Father, and that as the Father, &c.

xvi. 1, be made to stumble.

13, He shall guide you into all the truth, for he shall not speak from himself (or from his own authority) but whatsoever he shall hear that shall he speak, and he shall announce to you the things that are to come.

* Here the difference from the common version is only in the pointing, yet the alteration renders the reasons of our Lord's declaration much clearer, and more obviously connects the promises of the greater works with his own most prevalent intercession.

† "He shall not speak of himself," is unfortunately liable to be greatly misunderstood, and has been quoted as if it went to establish the assertion

COMMON RENDERING.

23, in that day ye shall ask me nothing.

xviii. 4, that should come upon him.

xix. 40, to bury.

xxi. 16, Feed my sheep.

IMPROVED RENDERING.

23, *or*, in that day ye shall ask me no questions.

xviii. 4, *or*, that were coming upon him.

xix. 40, to embalm.

xxi. 16, Tend my sheep. *

that the Spirit of God does not speak concerning his own office or work ; yet he does, in the Holy Scriptures, speak repeatedly concerning himself, and all the declarations that reveal his character were inspired by him. The phrase "from himself" is the literal rendering of the Greek, and evidently means that the Divine Agent here spoken of, should utter nothing except what the Father should commission him to deliver.

* In the common version, the third command of our Lord to Peter seems only a repetition of the second ; whereas the three precepts are quite distinct : and the verb used in the second different from that in the first and last.

THE ACTS OF THE APOSTLES.

COMMON RENDERING.

i. 22, must one be ordained to be a witness.

ii. 27, in Hell.

iii. 19, When the times of refreshing shall come from the presence of the Lord.

20, And he shall send Jesus Christ, &c.

iv. 9, by what means.

27, Child.

v. 37, taxing.

vii. 36, After that he had shewed.

45, that came after.

59, calling upon *God* and saying : Lord Jesus, receive my spirit.

viii. 1, was consenting unto.

x. 39, whom they slew and hanged on a tree.

xi. 17, unto us who believed.

xii. 4, After Easter.

15, constantly affirmed.

xiv. 15, of like passions.

IMPROVED RENDERING.

i. 22, must one become witness.

ii. 27, in the invisible world, *or*, Hades. So v. 31.

iii. 19, *or*, that the times of refreshing may come from the presence of the Lord.

20, And that he may send Jesus Christ, &c.

iv. 9, *or*, through whom.

27, *or*, Servant.

v. 37, enrolling.

vii. 36, Shewing.

45, having received in succession.

59, calling upon *Christ*, and saying : Lord Jesus, receive my spirit.

viii. 1, was well pleased at.

x. 39, whom they slew by hanging on a tree.

xi. 17, unto us also, when we believed.

xii. 4, After the passover.

15, confidently asserted.

xiv. 15, subject to like infirmities.

* The common rendering implies, that the bringing the Israelites out of Egypt, was after the miracles in the Wilderness.

COMMON RENDERING.

21, had taught many.

xvii. 9, of the other.

23, your devotions.

25, Neither is worshipped
with men's hands.xviii. 5, *was* Christ.

14, wicked lewdness.

xix. 2, whether there be any
Holy Ghost.13, Of the vagabond Jews,
exorcists.15, Jesus I know, and Paul
I know.

37, robbers of churches.

39, in a lawful assembly.

xx. 28, Overseers.

xxi. 15, we took up our carriages.

39, I am a man which am a
Jew of Tarsus, a city in Cilicia.

xxii. 20, consenting unto.

xxiii. 27, with an army.

xxiv. 14, heresy.

xxvi. 18, to turn them.

IMPROVED RENDERING.

21, *or*, had made a good many
disciples.

xvii. 9, of the others.

23, the objects of your wor-
ship.25, Neither is ministered
unto by the hands of men.xviii. 5, *is* the Messiah.

14, mischievous villany.

xix. 2, *or*, whether the Holy
Ghost be *yet given*.13, Of the Jewish exorcists,
who went about from place to
place.15, Jesus I acknowledge, and
Paul I know.

37, robbers of temples.

39, in the regular assembly.

xx. 28, bishops.*

xxi. 15, we put up our baggage.

39, I am a Jew of Tarsus, in
Cilicia, (so *v.* 3 of xxii.)

xxii. 20, well pleased at.

xxiii. 27, *or*, with a band of
soldiers, or with my soldiers.xxiv. 14, *or*, a sect.xxvi. 18, *or*, that they may turn.

* As the word here rendered "overseers" in the common version is in every other passage rendered bishops, uniformity requires this correction, otherwise a false impression is given respecting the office held by the individuals addressed in this verse.

COMMON RENDERING.

23, *And* that he should be the first that should rise from the dead, and should show light.

xxvii. 40, And when they had taken up the anchors, they committed *themselves* unto the sea.

44, And some on *broken pieces* of the ship.

IMPROVED RENDERING.

23, And that he first, b resurrection from the dead, s show light.

xxvii. 40, And having cu anchors, they let *them* go int sea.

44, *or*, and others on of the things from the ship.

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS.

COMMON RENDERING.

i. 3, Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh ;

4, And declared to be the Son of God, with power according to the Spirit of holiness, by the resurrection from the dead.

17, For therein is the righteousness of God revealed from faith to faith.

18, who hold the truth in unrighteousness.

21, imaginations.

25, more than the creator.*

28, to do those things which are not convenient.

ii. 15, and their thoughts the mean while accusing or else excusing one another.

iii. 3, make the faith of God without effect.

4, when thou art judged.

iv. 1, what shall we then say that Abraham, our Father as pertaining to the flesh, hath found.

IMPROVED RENDERING.

i. 3, *or*, Concerning his Son (who according to the flesh was of the seed of David ;

4, According to the Spirit of holiness declared the Son of God in power, by *his* resurrection from the dead,) Jesus Christ our Lord.

17, *or*, For therein is the righteousness of God by faith revealed for faith.

18, *or*, who hold down (suppress or impede) the truth by unrighteousness.

21, reasonings.

25, *or*, in preference to the Creator, *or*, in opposition to the Creator.

28, to do those things which are unseemly.

ii. 15, As also their reasonings one with another when they blame or defend.

iii. 3, make void the faithfulness of God.

4, *or*, when thou judgest.

iv. 1, What then shall we say that Abraham our Father hath found as respects the flesh.

* This would imply that, in some degree, they still worshipped the true God.

COMMON RENDERING.

18, that he might become,

v. 1, By whom also we have access.

3, glory.

11, joy.

11, atonement.

15, many be dead.

20, the law entered.

vi. 2, are dead to sin.

6, is crucified,

7, For he that is dead is freed from sin.

8, Now if we be dead with Christ.

vii. 5, the motions of sins which were by the law.

6, But now we are delivered from the law, that being dead wherein we were held.

7, For I had not known lust ‡ except the law had said, thou shalt not covet.

8, sin *was* dead.

viii. 19, creature.

IMPROVED RENDERING.

18, that he should become.*

v. 1, By whom also we obtained access.

3, rejoice.

11, rejoice. †

11, reconciliation.

15, *or*, many died.

20, the law came in by the way.

vi. 2, *or*, died to sin.6, *or*, was crucified.7, *or*, For he that has died is justified from sin.

8, Now if we died with Christ.

vii. 5, *or*, the sinful affections which are by the law.6, *or*, But now, we, having died, are freed from the law whereby we were held.7, *or*, For I had not known covetousness, except the law had said, Thou shalt not covet.8, *or*, sin *is* dead.viii. 19, *or*, creation: so v. 20 and 21.

* The common version expresses *possibility*, but the object of the patriarchs' faith was *actual fact*.

† As the term rendered "rejoice" in v. 1 is the same with that in v. 3, 11, it ought to be similarly translated in each of the three verses.

‡ The word here translated "*lust*" denotes in this passage "*inordinate desire*." It is the same which is rendered "*concupiscence*" in v. 8.

COMMON RENDERING.

20, 21, in hope, because.

ix. 3, For I could wish that myself were accursed from Christ.

15, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

xi. 2, foreknew.

2, maketh intercession.

29, For the gifts and calling of God are without repentance.*

xiii. 2, damnation.

xiv. 21, is offended.

23, is damned if he eat.

xv. 26, the poor saints.

xvi. 17, offences.

IMPROVED RENDERING.

20, 21, *or*, in hope that.

ix. 3, (For I myself *once* wished to be accursed from Christ.)

15, *or*, I will have mercy on whom I do have mercy, and I will have compassion on whom I do have compassion.

xi. 2, formerly acknowledged.

2, brings a charge.

29, For the gifts and calling of God are irrevocable.

xiii. 2, judgment.

xiv. 21, is ensnared.

23, is condemned if he eat.

xv. 26, the poor of the saints.

xvi. 17, stumbling blocks or snares.

* This rendering is rather ambiguous, as it might be understood to convey a meaning very different from that which the original expresses.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

COMMON RENDERING.

ii. 15, judgeth—is judged.

iii. 9, For we are labourers together with God.

iv. 4, For I know nothing by myself.

v. 1, is not so much as named among the Gentiles.

vi. 4, set them to judge who are least esteemed in the church.

9, effeminate.

12, all things are lawful unto me, but all things, &c.

vii. 5, Defraud ye not one the other.

40, And I think, &c.

viii. 13, Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

x. 23, All things are lawful.

xi. 12, For as the woman *is* of the man.

19, heresies.

IMPROVED RENDERING.

ii. 15, *or*, discerneth—is discerned.

iii. 9, *or*, For we are fellow-labourers of God.

iv. 4, For I am not conscious to myself of any unfaithfulness.

v. 1, *or*, is not named even among the Gentiles.

vi. 4, *or*, Do ye set them to judge who are of no account in the church?

9, Catamites.

12, *or*, all meats are lawful unto me, but all meats, &c.

vii. 5, Deprive not one another *of your company*.

40, *or*, And I know, &c.

viii. 13, *or*, wherefore if meat scandalise my brother, I will eat no flesh while the world standeth, lest I scandalize my brother.

or, Wherefore if meat be an occasion of stumbling to my brother, I will eat no flesh while the world standeth, lest I occasion my brother to stumble.

x. 23, *or*, all meats are lawful.

xi. 12, For as the woman *was* out of the man.

19, *or*, divisions, or factions.

COMMON RENDERING.

29, damnation.

xiv. 18, I thank my God I speak with tongues more than ye all.

20, howbeit in malice be ye children, but in understanding be men.

25, in you.

29, other.

xv. 2, if ye keep in memory.

19, most miserable. *

xvi. 5, when I shall pass through Macedonia; for I do pass through Macedonia.

IMPROVED RENDERING.

29, judgment, *or*, punishment.
So v. 34.

xiv. 18, *or*, I give thanks to my God, *speaking* in tongues more than you all.

20, *or*, howbeit in malice be ye very babes, but in understanding be ye full grown men.

25, *or*, among you.

29, others.

xv. 2, if ye hold fast.

19, *or*, most to be pitied. *

xvi. 5, *or*, when I shall have passed through Macedonia; for I am passing through Macedonia.

* An individual may be an object of pity, because under the influence of some melancholy delusion, whose condition could scarcely be considered as miserable.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

COMMON RENDERING.

i. 20, For all the promises of God in him *are yea*, and in him Amen.

ii. 5, but in part.

6, punishment.

6, of many.

17, For we are not as many, who corrupt the word of God.

iii. 6, hath made us able ministers.

11, For if that which is done away was glorious, much more that which remaineth is glorious.

17, that spirit.

iv. 3, it is hid to them that are lost.

v. 9, accepted of him.

10, we must all appear.

14, if one died for all, then were all dead.

20, As though God did beseech *you* by us, we pray *you*, in Christ's stead, be ye reconciled unto God.

ix. 5, whereof ye had notice before.

IMPROVED RENDERING.

i. 20, For whatever promises of God there be, in Him is the yea, and in Him is the Amen.

ii. 5, *or*, but by a part of *you*.

6, *or*, censure.

6, *or*, of the greatest part.

17, *or*, For we do not, like many, adulterate the word of God.

iii. 6, *or*, hath fitted us to be ministers.

11, *or*, For if that which is done away was through glory, much more that which remaineth is in glory.

17, the spirit.

iv. 3, *or*, it is hid in them that are lost.

v. 9, well pleasing unto him.

10, *or*, we must all be manifested.

14, if one died for all, then all died.

20, *or*, as though God did beseech by us, we, in Christ's stead, intreat *men*, be ye reconciled unto God.

ix. 5, *or*, which was announced before.

COMMON RENDERING.

xi. 28, Besides those things that are without, that which cometh upon me daily, the care of all the churches.

29, who is offended and I burn not?

xii. 2, I knew.

7, through the abundance.

15, for you.

xiii. 3, in you.

9, your perfection.

11, Be perfect.

IMPROVED RENDERING.

xi. 28, *or*, Beside other things that I omit, the pressure of business that comes daily upon me, the anxiety about all the churches.

29, Who is ensnared to commit sin, and I am not on fire?

xii. 2, I know. So *v.* 3.

7, *or*, through the superior excellence.

15, *or*, for your souls.

xiii. 3, *or*, among you.

9, *or*, your restoration.

11, *or*, Be ye restored, *or*, be ye set to rights, *or*, be ye fitly joined together, as members of the same body.

THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS.

COMMON RENDERING.

i. 1, of men.

10, For do I now persuade men or God? *or*, do I seek to please men?

14, And profited in the Jews' religion above many my equals in mine own nation.

16, heathen.

20, I lie not. *

24, in me.

ii. 3, But neither Titus, who was with me, being a Greek, was compelled to be circumcised.

4, And that because of false brethren unawares brought in, &c.

6, But of those who seemed to be somewhat, whatsoever they were, it maketh no matter to me: God accepteth no man's person: for they who seemed to be somewhat in conference added nothing to me.

7, But contrariwise, when they saw that the Gospel of the uncircumcision was committed unto me, as the Gospel of the circumcision was unto Peter.

IMPROVED RENDERING.

i. 1, from men.

10, For am I now seeking the favour of men or of God? *or*, am I aiming to please men?

14, And made progress in Judaism above many persons of the same age, in mine own nation.

16, *or*, Gentiles, *or*, nations.

20, I do not affirm falsely.

24, on my account.

ii. 3, But neither Titus, who was with me, being a Greek, was under any necessity of being circumcised.

4, Except because of the false brethren who were insidiously brought in, &c.†

6, Besides from them who were of reputation (whatever they once were it maketh no matter to me, God accepteth no man's person:) for they who were of reputation communicated nothing new to me.

7, But on the contrary, perceiving that I was intrusted with the Gospel of the uncircumcision, even as Peter was intrusted with that of the circumcision.

* The sense is plainly enough expressed in the common version, but the language is grammatically inaccurate.

† This rendering greatly clears the sense of the passage. The apostle asserts that the only reason existing for Titus being circumcised, arose from the wishes of certain false brethren, to whom however Paul would in no wise yield.

COMMON RENDERING.

8, (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

9, And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

17, is therefore Christ the minister of sin?

21, Christ is dead in vain.

iii. 2, of you.

3, are ye now made perfect by the flesh.

8, heathen. †

9, faithful Abraham.

12, in them.

13, hangeth on a tree.

16, He saith not, And to seeds, s of many, but as of one. And to hy seed, which is Christ.

24, Wherefore the law was our schoolmaster to bring us unto Christ.

IMPROVED RENDERING.

8, (For he who wrought effectually in Peter to the apostleship of the circumcision, the same also wrought effectually in me towards the Gentiles.)

9, And knowing the grace that was given unto me, James, Cephas, and John, who were reputed to be pillars, gave to me and Barnabas, the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision. *

17, or, in that case, Christ were a minister of sin.

21, Christ hath died in vain.

iii. 2, or, from you.

3, or, are ye now making yourselves perfect by the flesh?

8, Gentiles or nations.

9, believing Abraham.

12, or, by them.

13, or, is hanged on a tree.

16, He saith not, "And in seeds" as referring to many, but as referring to ONE person, "and in thy seed," that is, Christ.

24, or, Wherefore the law was our schoolmaster ‡ unto Christ.

* The common rendering conveys the false impression that the persons referred to in ii. 6 and 7, as "seeming to be somewhat," are different from those mentioned by name, verse 9.

† The term "heathen" is an improper rendering of the Greek, as the original term includes all who are not Jews, whether believers or unbelievers.

‡ The word here rendered "schoolmaster" properly signifies a *servant or slave, whose office it was constantly to attend upon his young master, and particularly to lead him to and from school*. Such as discharged this office were frequently of an *imperious and severe* disposition.

COMMON RENDERING.

28, There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female.

iv. 2, until the time appointed of the Father.

4, made of a woman, made under the law.

15, where is then the blessedness ye spake of?

17, Yea, they would exclude you.

22, a bondmaid — a free woman.

24, Which things are an allegory, for these are the two covenants.

25, For this Hagar is Mount Sinai, in Arabia, and answereth to Jerusalem.

v. 5, For we through the Spirit wait for the hope of righteousness by faith.

20, Witchcraft, hatred, variance, — strife, sedition, heresies.

22, faith.

24, affections.

vi. 2, burdens.

4, in himself alone and not in another.

IMPROVED RENDERING.

28, *or*, in *Him* there is neither Jew nor Greek; in *Him* there is neither bond nor free; in *Him* there is neither male nor female.

iv. 2, *or*, until the time previously appointed of the Father.

4, born of a woman, born under the law.

15, *or*, How great then was your happiness?

17, *or*, Yea, they would exclude us.

22, the bond-maid—the free woman.

24, which things are allegorized,* for these women denote the two covenants.

25, (For the *name* Hagar denotes Mount Sinai in Arabia, and she answers to Jerusalem.

v. 5, *or*, For we through the Spirit, by faith, wait for the hope of righteousness.

20, sorcery, enmities, strifes, — brawlings, separation, factions

22, *or*, fidelity.

24, passions.

vi. 2, *or*, grievances.

4, with reference to himself alone, and not with reference to another.

* The common version might be understood to convey the meaning that the history to which Paul here refers, was no more than an allegory; whereas all that he asserts is, that those facts were capable of being allegorically applied.

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS.

COMMON RENDERING.

ii. 10, Which God hath before
ordained that we should walk in
them.

iii. 6, That the Gentiles should
be fellow-heirs, and of the same
body, and partakers of his promise.

11, eternal purpose.

iv. 12, For the perfecting of the
saints, for the work of the ministry,
for the edifying the body of Christ.

32, God for Christ's sake.

v. 1, Be ye therefore followers
of God.

3, covetousness.

4, which are not convenient.

5, of Christ and of God.

8, sometimes.

19, yourselves.

vi. 12, against spiritual wicked-
ness.

16, above all.

16, the wicked.

IMPROVED RENDERING.

ii. 10, *or*, for which God hath
previously prepared *us* that we
should walk in them.

iii. 6, That the Gentiles should
be joint-heirs, and a joint-body,
and joint-partakers of his promise.

11, *or*, disposition of the ages,
or, arrangement of the dispensa-
tions.

iv. 12, *or*, In order to fit the
saints for the work of ministering
for edifying the body of Christ.

32, *or*, God in Christ.

v. 1, *or*, be ye therefore imita-
tors of God.

3, *or*, inordinate lust.

4, which are unseemly.

5, *or*, of Christ and God.

8, formerly.

19, *or*, one another.

vi. 12, *or*, against the spiritual
agents of wickedness.

16, over all.

16, the wicked one.

THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.

COMMON RENDERING.

i. 7, because I have you in my heart : inasmuch as both in my bonds and in the defence and confirmation of the Gospel, ye all are partakers of my grace.

9, judgment.

10, that ye may approve things that are excellent.

27, Only let your conversation be as it becometh the Gospel of Christ.

ii. 7, made himself of no reputation.

15, nation.

20, naturally.

22, the father.

28, the more carefully.

iii. 15, otherwise.

17, followers together of me.

iv. 3, help those women which laboured.

5, Let your moderation be known unto all men. The Lord is at hand.

IMPROVED RENDERING.

i. 7, *or*, because I have you in my heart as those who, both in my bonds and in the defence and confirmation of the Gospel, are all fellow partakers with me of grace.

9, *or*, perception, *or* experience.

10, *or*, that ye may try things that differ.

27, Only conduct yourselves in a manner worthy of the Gospel of Christ.

ii. 7, emptied himself.

15, generation.

20, sincerely.

22, a father.

28, *or*, the more speedily.

iii. 15, *or*, differently.

17, *or*, joint imitators of me.

iv. 3, help them, since they laboured.

5, Let your yieldingness be known unto all men. The Lord is at hand.*

* In order that the force of this correction might more readily appear, I have given the verse entire. The term "moderation," although frequently applied in a sense nearly corresponding to the meaning of the

COMMON RENDERING.

6, Be careful for nothing.

8, lovely.

IMPROVED RENDERING.

6, Be anxious about nothing.

8, benevolent.

original, is also capable of being very differently understood. The strict and proper meaning of the Greek term admirably suits the scope of the passage. It denotes that disposition of mind which leads an individual not rigidly to exact even that which lawfully belongs to him, but to yield up his right to others. The fact that "the Lord is at hand" must operate as a powerful motive to produce such a beautiful feature of character in those whose affections are set on things which are above.

THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS.

COMMON RENDERING.

i. 3, to God and the Father.

15, the first born of every creature.

19, For it pleased *the Father* that in him should all fulness dwell.

23, to every creature which is under heaven.

25, to fulfil.

ii. 2, Of God, and of the Father, and of Christ.

15, in it.

18, in a voluntary humility.

20, if ye be dead.

iii. 7, in them.

8, blasphemy.

14, And above all these things.

IMPROVED RENDERING.

i. 3, to the God and Father.

15, *or*, the Lord of the whole creation.

19, *or*, For in him all the fulness was well-pleased to dwell.

23, in all the creation under heaven.

25, *or*, fully to preach.

ii. 2, Of God and the Father, and of Christ.

15, *or*, by it.

18, delighting in humility.

20, *or*, if ye have died.

iii. 7, *or*, among them.

8, railing or evil speaking.

14, *or*, And over all these.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

COMMON RENDERING.

i. 4, brethren beloved, your election of God.

6, followers.

ii. 2, with much contention.

3, of deceit.

4, allowed of God.

6, when we might have been burdensome.

8, we were willing.

14, followers.

iii. 13, saints.

iv. 6, go beyond.

6, in any matter.

15, prevent.

v. 14, unruly.

IMPROVED RENDERING.

i. 4, *or*, brethren beloved of God, your election.

6, imitators.

ii. 2, *or*, amidst much conflict.

3, *or*, from error.

4, approved of God.

6, *or*, though we might have used authority.

8, *or*, we were well pleased.

14, imitators.

iii. 13, *or*, holy ones. *

iv. 6, *or*, transgress.

6, in the matter.

15, precede or anticipate.

v. 14, *or*, disorderly.

* As the angels may be meant in this passage, we have rendered the word less definitely than is done in the common version.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

COMMON RENDERING.

ii. 1, by the coming of our Lord Jesus Christ, and by our gathering together.

3, a falling away.

7, He who now letteth, *will let*.

8, that wicked.

10, deceivableness.

16, and God, even our Father.

iii. 7, to follow us.

IMPROVED RENDERING

ii. 1, concerning the coming of our Lord Jesus Christ, at gathering together.

3, the falling away, *or* apostacy.

7, He who now hindereth *hinder*.

8, *or*, the lawless one.

10, deceit.

16, *or*, and our God and Father

iii. 7, *or*, to imitate us. 8

THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

COMMON RENDERING.

i. 6, From which some having
perverted, have turned aside unto
vain jangling.

ii. 4, Who will have all men to
be saved.

8, men.

8, doubting.

9, women.

iii. 3, patient.

11, their wives.

iv. 2, speaking lies in hypocrisy ;
having their conscience seared with
hot iron.

v. 1, an elder.

4, nephews.

12, Having damnation.

14, young women.

19, before two or three wit-
nesses.

vi. 2, because they are faithful
and beloved, partakers of the bene-
fit.

5, that gain is godliness.

IMPROVED RENDERING.

i. 6, *or*, which *graces* some not
aiming after, have turned aside
unto vain jangling.

ii. 4, Who desires all men to be
saved.

8, the men.

8, *or*, disputing.

9, the women.

iii. 3, yielding or gentle.

11, *or*, the women.

iv. 2, through the hypocrisy of
liars, who have their own con-
science seared with a hot iron.

v. 1, *or*, an elderly person.

4, descendants.

12, Incurring judgment. So
also Romans xiii. 2.

14, younger ones.*

19, *or*, upon the testimony of
two or three witnesses.

vi. 2, because those who partake
of the benefit are believing and
beloved.

5, that godliness is gain ; *or*
a source of gain.

* As the apostle is speaking of widows, it is evident that this expres-
sion of his wishes applies to them in particular.

COMMON RENDERING.

10, For the love of money is
the root of all evil.

12, professed a good profession.

13, a good confession.

IMPROVED RENDERING.

10, For the love of money
root of all evil.*

12, confessed the good con-
fession.

13, the good confession.

* The statement of the common translation would seem to imply that all evil actually springs from the love of money; whereas the original merely declares that the love of money is *one* of the sources whence other evils proceed. The statements are widely different.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

COMMON RENDERING.

i. 4, No man that warreth.

5, strive for masteries.

6, The husbandman that laboureth must be first partaker of the fruits.

8, Remember that Jesus Christ, the seed of David, was raised from the dead.

14, charging them.

17, canker.

26, And that they may recover themselves out of the snare of the evil, who are taken captive by him at his will.

iii. 2, blasphemers.

iv. 5, make full proof of.

8, a crown.

16, *I pray God* that it may not be laid to their charge.

IMPROVED RENDERING.

ii. 4, *or*, No one serving as a soldier.

5, contend in the games.

6, *or*, The husbandman labouring first, must be partaker of the fruits, *or*, the husbandman must first labour before he be partaker of the fruits.

8, *or*, Remember Jesus Christ, raised from the dead, of the seed of David.

14, *or*, earnestly testifying unto them.

17, *or*, gangrene.

26, and that they, being caught alive by him out of the snare of the Devil, may awake to do the will of God.

iii. 2, *or*, railers, *or*, revilers.

iv. 5, fulfil.

8, the crown.

16, may it not be laid to their charge.

THE EPISTLE OF PAUL THE APOSTLE TO TITUS

COMMON RENDERING.

i. 1, according to.

9, by sound doctrine both to exhort and convince the gainsayers.

12, slow bellies.

ii. 13, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

iii. 8, This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works.

IMPROVED RENDERING.

i. 1, *or*, in order to.

9, both to exhort by sound doctrine, and to convict the gainsayers.

12, idle gluttons.

ii. 13, *or*, looking for the blessed hope, even the appearing of the glory of our great God and Saviour Jesus Christ.

iii. 8, *or*, The saying is faithful and concerning these things I will that thou affirm constantly, that they which have believed in God may be careful to maintain good works.

THE EPISTLE OF PAUL THE APOSTLE TO PHILEMON.

COMMON RENDERING.

i. 8, convenient.

IMPROVED RENDERING.

i. 8, proper, *or*, seemly.

THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS.

COMMON RENDERING.

i. 1, at sundry times.

3, express image of his person.

6, and again, when he bringeth in the first-begotten into the world.

14, who shall be heirs of salvation.*

ii. 7, a little lower.

16, For verily he took not on *him the nature of angels*; but he took on *him* the seed of Abraham.

iii. 16, For some when they had heard did provoke; howbeit not all that came out of Egypt by Moses.

iv. 2, For unto us was the gospel preached as well as unto them.

8, Jesus.

9, a rest.

v. 7, and was heard in that he feared.

IMPROVED RENDERING.

i. 1, *or*, in several parts.

3, *or*, exact impression of his substance.

6, *or*, and when he bringeth in again the first-begotten into the world.

14, who shall inherit salvation.

ii. 7, *or*, for a little while lower. So v. 9.

16, *or*, For verily he taketh not hold of angels, but of the seed of Abraham he taketh hold.

iii. 16, *or*, who now were they that when they heard did provoke? were they not all indeed who came out of Egypt under Moses.

iv. 2, For unto us are good tidings proclaimed even as unto them.

8, Joshua. So Acts vii. 45.

9, *or*, a rest like that of the sabbath, *or*, the keeping of a sabbath.

v. 7, *or*, and was delivered from his fear.

* This rendering, according to the ordinary meaning of the term "heir," conveys a false impression of the sense of the inspired writer. To assert of certain persons that they shall be heirs of any inheritance, is a very different statement from declaring that they shall obtain it.

COMMON RENDERING.

vi. 7, by whom it is dressed.

17, wherein.

vii. 11, under it the people received the law.

15, And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest.

viii. 1, Now of the things which we have spoken *this is* the sum.

2, a minister of the sanctuary.

ix. 9, which was a figure for the time then present, in which were offered, &c.

10, which stood only in meats, &c.

12, he entered in once into the holy place.

x. 28, under two or three witnesses.

IMPROVED RENDERING.

vi. 7, for whom it is dressed.

17, *or*, wherefore.

vii. 11, in connection with it the people received the law.

15, And it is still more abundantly evident that after the similitude of Melchisedec there ariseth another priest.*

viii. 1, Now of the things concerning which we are discoursing *this is* the chief point.

2, a minister of the Holiest.

ix. 9, which has been a type down to the present time, in which are offered, &c.

10, *or*, only, together with meats, &c.

12, he entered in once into the Holiest. †

x. 28, on the testimony of two or three witnesses.

* This alteration serves as an example of an amendment exceedingly slight and yet very important. Let any reflecting reader peruse the passage as given in the common version, in connection with the context, and he will find the reasoning exceedingly confused. This confusion arises from the word "for" having been unfortunately inserted by our translators without any authority, and to the entire marring the perspicuity of the whole arrangement. From the common version it is quite impossible to say what is the "far more evident" truth of which the apostle speaks.

† Throughout this chapter very much confusion is introduced into the apostle's discourse, by the want of uniformity in rendering the terms by which the Most Holy place is denoted. What English reader would suppose that the very same phrase which is rendered in the 8th verse "holiest of all" occurs also in the 12th, 24th, and 25th of this chapter, and in xiii. 11, in all of which it denotes the innermost part of the tabernacle within the second veil, and ought to be translated accordingly.

COMMON RENDERING.

xi. 1, Now faith is the substance of things hoped for, the evidence of things not seen.

7, And became heir* of the righteousness which is by faith.

xii. 13, lest that which is lame be turned out of the way; but let it rather be healed.

17, place of repentance.

23, and to God the judge of all.

xiii. 5, Let your conversation be without covetousness.

7, whose faith follow, considering the end of their conversation.

23, is set at liberty.

IMPROVED RENDERING.

xi. 1, *or*, Now faith is a firm confidence in things hoped for, an evidence of things not seen.

7, And became possessed of (or obtained) the righteousness which is by faith.

xii. 13, lest the lame part be wrenched out of its place; but let it rather be healed.

17, *or*, way to change his *Father's* mind.

23, and to the judge who is God of all. †

xiii. 5, Let your conduct be free from covetousness.

7, *and* attentively considering the end of their manner of life, imitate their faith.

23, *or*, is sent away.

* This is another instance in which a wrong impression of the meaning is conveyed by our translators having employed the term "heir" in a sense in which it is never used in modern English.

† If the reader attentively consider the whole passage he will easily perceive the force and importance of this small alteration. The apostle is presenting before us objects of the most inviting character, for our encouragement to perseverance in the Christian race; and amongst those objects he introduces the view of Him who, although he be the judge, is at the same time the God, and, consequently, the protector and friend of all his people. If the judge be OUR GOD—then, being Abraham's children, and heirs of the promises, we have nothing to fear.

THE GENERAL EPISTLE OF JAMES.

COMMON RENDERING.

i. 1, greeting.

8, double minded.

iii. 1, My brethren, be not many masters, knowing that we shall receive the greater condemnation.

3, Behold we put bits in the horses' mouths.

IMPROVED RENDERING.

i. 1, *or*, wishes joy. *

8, undecided.

iii. 1, My brethren, be not many teachers, knowing that we shall undergo the stricter judgment.

3, *or*, Behold, we put the horses' bits in their mouths.

THE SECOND EPISTLE GENERAL OF PETER.

COMMON RENDERING.

i. 19, until the day dawn, and the day star arise in your heart.

20, Knowing this first, &c.

ii. 5, the eighth *person*, a preacher of righteousness.

7, conversation.

IMPROVED RENDERING.

i. 19, *or*, until the day dawn, and the day star arise.

20, In your hearts knowing this first. (See Josh. xxiii. 14.)

ii. 5, *or*, the eighth preacher of righteousness.

7, conduct or behaviour. †

* The common translation gives the sense correctly, but fails to preserve the connection between the close of the first verse and the commencement of the second. The original conveys the idea that while we, as believers, use the customary forms and salutations current amongst men, we employ such expressions with a widely different meaning from that in which they are generally understood.

† The English term "conversation" occurs in the common version of the New Testament just eighteen times. In none of these passages does the term used in the original convey the meaning attached to the word "conversation" in modern English. In Phil. i. 27, iii. 20, substitute "citizenship;" in the other passages, "conduct, behaviour, or course of life."

FIRST EPISTLE GENERAL OF JOHN.

COMMON RENDERING.

ii. 1, My little children.

19, that they were not all of us.

iii. 16. Hereby perceive we the love of God.

iv. 2, Every spirit that confesseth that Jesus Christ is come in the flesh is of God.

IMPROVED RENDERING.

ii. 1, My dear children. (So also v. 12, 28, iii. 7, 18, iv. 4, v. 21, in order to distinguish the expression from that used ii. 13, 18.)

19, that none of them were of us.

iii. 16, *or*, In this we perceive love (*or*, what love is).

iv. 2, *or*, Every spirit that confesseth Jesus Christ, who came in the flesh, is of God.

SECOND EPISTLE OF JOHN.

COMMON RENDERING.

i. 7, who confess not that Jesus Christ is come in the flesh.

IMPROVED RENDERING.

i. 7, *or*, who confess not that Jesus Christ is coming in the flesh, *or*, who confess not Jesus Christ, who is coming in the flesh.

THIRD EPISTLE OF JOHN.

COMMON RENDERING.

i. 2, Beloved, I wish above all things, that thou mayest prosper.

IMPROVED RENDERING.

i. 2, *or*, Beloved, I wish that in all respects thou mayest prosper.

THE REVELATION OF ST. JOHN THE DIVINE.

COMMON RENDERING.

- i. 6, unto God and his Father.
 7, All kindreds of the earth.
 18, hell.
 iii. 2, perfect.
 iv. 4, four and twenty seats.
 6, beasts.
 v. 1, Book.
 3, No man.
 8, golden vials full of odours,
 which are the prayers of saints.
 vi. 6, A measure of wheat for a
 penny.
 xiii. 8, whose names are not
 written in the book of life, of the
 Lamb slain from the foundation of
 the world.
 xix. 10, I am thy fellow-servant,
 and of thy brethren.
 xx. 4, and which had not wor-
 shipped the beast.

IMPROVED RENDERING.

- i. 6, unto his God and Father.
 7, *or*, all the tribes of the land.
 18, *hades, or, the invisible*
world. (So xx. 13.)
 iii. 2, *or*, completed.
 iv. 4, *or*, four and twenty thrones.
(So also xi. 16.)
 6, living creatures. *(So also*
7, 8, 9; v. 6, 8, 11, 14; vi. 1, 3, 5,
6, 7; vii. 1; xiv. 3; xv. 7; xix. 4.)
 v. 1, Scroll.
 3, *or*, No one.
 8, golden vessels full of in-
 cense, which are the prayers of the
 saints. *
 vi. 6, A *choenix* of wheat for a
 denarius. †
 xiii. 8, *or*, whose names were not
 written, from the foundation of the
 world, in the book of life of the
 Lamb that was slain.
 xix. 10, I am thy fellow-servant,
 and *the fellow-servant* of thy bre-
 thren.
 xx. 4, *or*, and whosoever had not
 worshipped the beast.

* In this passage the prayers of the saints are symbolized by capacious vessels full of incense, or odours. The word rendered "vial" in this book denotes a vessel with a wide mouth, such as a basin or charger.

† That is, a quantity of wheat sufficient for only one day's consumption, for a sum of money equal to the whole amount of a man's daily wages.

ADDITIONAL REMARKS.

I. Passages in which "Demon" or "Evil Spirit" should be substituted instead of the word "Devil," used in the common translation.*

St. Matth. iv. 24.	St. Mark i. 32, 34, 49.
vii. 22.	iii. 15, 22.
viii. 16, 28, 31, 33.	v. 12, 15, 16, 18.
ix. 32, 33, 34.	vi. 13.
x. 8.	vii. 26, 29, 30.
xi. 18.	ix. 38.
xii. 22, 24, 27, 28.	xvi. 9, 17.
xv. 22.	
xvii. 18.	St. John vii. 20.
	viii. 48, 49, 52.
St. Luke iv. 33, 35, 41.	x. 20, 21.
vii. 33.	
viii. 2, 27, 29, 30, 33, 35.	1 Cor. x. 20, 21.
36, 38.	1 Timothy iv. 1.
ix. 1, 42, 49.	James ii. 19.
x. 17.	Rev. ix. 20.
xi. 14, 15, 18, 19, 20.	xvi. 14.
xiii. 32.	xviii. 2.

II. There are two distinct words in the Greek Testament, which, in the Common Version, have both been rendered by the same term "hell." The one of these words denotes the place of everlasting punishment, the other the place of departed spirits, without reference to their condition of happiness or misery. As it is important for the English reader to know in what passages each of these terms is to be found, the following references are subjoined.

* The word which occurs in the passages here given, is quite distinct from that which is, in other passages, rightly translated Devil. (See Rev. xx. 2.) This important distinction has been entirely overlooked in the English version of the New Testament. The word "Demon" properly denotes a kind of beings intermediate in power between God and man, and in Scripture is generally applied to evil spirits. In one or two passages it seems to denote deified men, and is rendered "Gods" in the common translation of Acts xvii. 18. It is applied to the objects of heathen worship (1 Cor. x. 20, 21), and should there be rendered "Demons." It is similarly applied in 1 Tim. iv. 1, and in Revelations.

Passages in which the place of everlasting punishment is spoken of. Matthew v. 22, 29, 30; x. 28; xviii. 9; xxiii. 15, 33; Mark ix. 43, 45, 47; Luke xii. 5; James iii. 6.

Passages in which Hades, or the place of departed spirits, is spoken of. Matthew xi. 23; xvi. 18; Luke x. 15; xvi. 23; Acts ii. 27, 31; 1 Cor. xv. 55; Rev. i. 18; vi. 8; xx. 13, 14.

III. There are also two distinct words which have been uniformly translated by the same term "repent." The one of these denotes that change of mind and disposition to which the term "repentance" is generally applied in English; and the other signifies merely such a change of purpose or of opinion, as does not, of necessity, imply the renewal of the heart. The former occurs very frequently, the latter only in the following passages. Matthew xxi. 29, 32; xxvii. 3; 2 Cor. vii. 8; Heb. vii. 21. Also the phrase "not to be repented of" in 2 Cor. vii. 10.

IV. It may be proper to notice that there is no term in the original corresponding to the English word "ordain," as peculiarly appropriated to the act of setting apart to the ministerial office. In the several passages where our translators have used this verb, more than ten distinct terms are employed in the Greek, so that an uniformity appears in the version which is not in the original.

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